



UTOPIA EXPLAINED BY MEMBERS OF BROTHERHOOD

Two men who are devoting their lives to brotherhood in communal Bruderhof settlements in Paraguay spent the weekend at the home of Mr. and Mrs. Adolph Berger, 218 Washburn St., to rest from a circuit of the United States in which they are explaining their way of life and pointing out a need for assistance in improving health conditions among South American natives in their district. Left to right are: Mr. Berger, Alan J. Stevenson, Herman C. H. Arnold and Mrs. Berger. The two guests are wearing clothing made in their home community, residents of which pattern their lives after those of members of the first Christian Church in Jerusalem. (US&J Photo)

Brotherhood Makes Utopia In Paraguay

The story of how 600 men, women and children, comprising 24 nationalities, have successfully embraced a communal pattern of life based on Christ's Sermon on the Mount in the deep fastnesses of Paraguay was unfolded today by two members of the brotherhood who were weekend guests of Mr. and Mrs. Adolph Berger, 218 Washburn St.

Herman-C. H. Arnold, a native of Germany, and Alan J. Stevenson, an Englishman, are traveling

throughout the United States for a year to explain their way of life to interested groups and to enlist financial support for medical care for natives of the South American republic within which they live.

The aim of the brotherhood which has established three communities called Bruderhofs in Paraguay is to find peace and to escape from the "ever-growing mistrust among peoples, the constant menace of renewed war and the social neurosis of modern civilization," Mr. Arnold declared.

HAS OLD HERITAGE

The history of the communities begins in 1920 when a small group of people in Germany felt impelled to share all they had and to live together a life of complete brotherliness. The group has a cultural heritage from the Hutterites, who established experimental Utopias dating from 1533.

The German group was persecuted and ordered out of Germany under the Hitler regime and succeeded in becoming established in England. In 1941, however, a spy scare directed against German nationals caused the brotherhood to move to Paraguay.

"The three South American communities are heterogeneous, even though one-third of the population is German and one-third is an English group," Mr. Stevenson said.

"The remainder are persons from other nations, some from the United States."

Members live chiefly by lumbering, farming and cattle raising. The Lockport visitors explained that there are no trade barriers with the rest of the world.

NO POLICE FORCE

"Our society is free from insanity, suicides and social crimes and there is no police force," Mr. Arnold said, pointing out that members of the brotherhood through their fulfilled longing for a life of peace and justice, have broken all barriers between men "so that they hold no property of their own but share with one another all their material goods, all needs being met from one common purse held by the brother chosen for the task."

The two men are married. They explained that the "unity of two people in marriage and the family group which results forms the first natural stage of a true community."

The most important work of the community, according to Mr. Stevenson, is the education of the 350 children, many of whom were adopted from Germany. When the 30 children become 15 years old, they re

may leave the community for further training so that they may decide for themselves whether they wish to remain. Each child learns to use three languages—English, Spanish and German.

MEDICAL CARE NEEDED

The greatest problem has been created without the community, Mr. Arnold pointed out, in that native patients are coming to the Bruderhof hospital in such numbers that the three community doctors can scarcely cope with them.

"Financial and practical help is sorely needed for the great majority of the patients cannot afford to pay the cost, although treatment is never refused," he said.

Mr. Arnold and Mr. Stevenson may return to Lockport in the Fall to address church and service groups.

The ideals of their brotherhood may best be summarized in a joint statement by the men which follows:

"The story of this movement is one of growth, of persecution and renewed endeavor. Today, amid the feverish, egoistic uncertain life in the victorious countries and the havoc and despair of the vanquished, the same life of complete trust, loving service and active peace is still established as it was among the early Christians when men were of one heart and one soul and had all things in common."